

A GODLY

Sermon no les fruit-
full thē famous, made
in the ycare of our Lord God
M.CCC.lxxvij. and
found out beyng hyd
in a wall.

Which Sermon is here
set forth by the old copy, with
out adding or diminishing,
save the old & rude Eng-
lish here and there
amended. †

(*)

Imprinted at London by
John Wolfe,

1575

A GODLY

Sermon of Iosias

in the famous

in the year of our Lord

1540

found out by

in a hall.

which Sermon is here

set forth by the

outgoing of

some the

in the

amended.

(2)

Imprinted at London by

John

1572

To the Christian Reader.

L Ove Christian Reader, while the
world not slumbers, but routes
and snorted in the deepe and dead
 sleepe of ignorance, some lusty spirits
 were waking, and ceased not to call vpon
 on the drowsy multitude of men, and to
 stirre them vp from the long dreames
 of sinful lining, that once at last they
 would creepe out of darknes and come
 forth to the hot shining sunne of Gods
 word, that both the filthie mists of
 their harts might be driuen away, and
 also their heauy and dying spirits re-
 created, refreshed, and quickned. So
 that no man can alledge that in any age
 there wanted Preachers of Gods word
 For he that keepeth Israell sleepeth
 not, ne slumbers. And though tho-
 row his secrete counsaile, he sendeth
 more labourers into his harvest at one
 time, then at another, yet he hath euer
 some to weede, to reape, to gather
 sheaves together into the barnes of e-
 uerlasting life. Heade therfore diligent-
 ly these

To the christian Reader.

ly this litle Sermon so long sithens
written, and thou shalt perceiue & same
quicke spirit in the Authour thereof,
that thou now maruellest at in other
of our time. He sharply, earnestly and
swittely rebuketh the syns of all sortes
of men, and speaketh as one hating an-
thoritie, and not as the Scribes and
Pharises, which with their leaden and
blunt dartes could neuer touch the
quicke, though they haue occupied, and
sworne the Pulpits so many yeares.
The sword of God is lively and mighty
in operation, and sharper then any two
edged swooꝝde, and cutteth even vnto
the diuision of the soule, and of the spi-
rite, and of the ioyntures and marye. sc.
wherefoze eftsoones I exhorte thee to
reade this litle treatise diligently, and
not onely to reuerence antiquity and
lyuely spirit, and word of God therein,
but also to learne both to acknowledge,
and moze ouer to amend the wep-
kednes of thy life, which God
graunt for his sonnes
Christes sake.

A godly and famous Ser-
mon, made in the peare
of our Lord. 1388. and
found in a wall.

(*)
LVKE. XVI.

Redde rationem villicationis tue.
Come, geue a reckoning of thy Bai-
thpyke.

Chryst the authour and doc-
tor of all truth, in his Gos-
pell likeneth the kingdom
of heauen to a Householder, say-
ing on this wyse: Like is the
kingdom of heauen to a houshol-
ding man, that went forth fyrst
in the morning to hire workmen
into his vineyard, so did he about
the thirde houre, the sixt, the ninth

A.ij.

4. 11.

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of the eleventh: And as he found men standing idle, he said to the, why stand ye here vnoccupied? Go ye into my vineyard, and that that is due I shal geue you. And when the day was ended, he called his Steward, and bad that he should geue euery man a penny.

Spiritually this householder is our Maister and Lord Christ, the true householder and head of his Church here in earth: which calleth men in diuers houres of the day, that is, in diuers ages of the world. As in the time of Pa-
ture he called by inspiratiō Abel, Enoch, Noe, Abraham, and other like. In time of the olde lawe he called Moyses, Dauid, Elay, and
Aers.

found in a wall.

Jeremie, with the Prophets.
And in the time of grace he called
the Apostles, Martyrs, Confes-
sors, and Virgins. He called al-
so some in Childhode, as John
Baptist: Some in their youth, as
John the Euangelist, some in mid-
dle age as Peter and Andrew,
some in their latter daies, as Ca-
malie, and Joseph of Aramathy.
And all these he called to labour
in the Lordes vineyard, that is
his Church, yea and that sunny
waies. For right as ye see that in
trimming of this material vine,
there be diuers labourers: For
some cut away the branches that
be boyde, some vnderfet and lay
abod the vine, yea some pare a-
A.iiij. way

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away the old earth, and lay newe
to the roote, which offices be al so
necessary to þe vine, that if any of
the saile or want, it shal be either
let or utterly destroy the grow-
ing of the vine. For unless the
vine be cut, she will waxe wilde,
except she be railed vp and laid a
brood, weedes & nettles will sone
ouergrow her. And if the roote
be not fatted with new and fresh
dung, for feablenes she wil war-
barren. So les nedeful in Chri-
stes Church be these three Offi-
cers, Priesthoope, knighthoope,
and Labourers. To Priestes or
Preachers, it becometh to cut a-
way the voyde branches of sin,
with the sword of Gods worde.

To

found in a wall.

To knyghthode it becommeth
not to let wrongs and thestes to
be done, and to maintayne Gods
law, and them that be teachers
thereof, and to keepe the land
from insurrection and invading
of other landes. The Labourers
must labour bodely, & with soze
sweate get out of the earth bodely
sustenance, both for them selfe
& for other. And all these estates
be so nedeful to the Church that
none may wel be without other.
For if priestes wanted, y people
for default of knowledg of Gods
worde, would ware wilde in vi-
ces and so dye ghostly. And were
not knyghthod, and men to rpte
the people by law and hardines,
theguss

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theues and enemyes would increase, that no man could liue in peace. And but for Labourers, both Plowmen and Knights must become Artificers, Plowmen, & Shearers, or els must for default of honest sustentance dye.

And therefore saith the great Clarke Auicenna: that every unreasonable beast, if it haue that that nature and kind hath ordained for it, as kynde geueth it, is sufficient to liue by himself, without any help of other of the same kinde: As if there were but one boyle, or one shepe in the world, yet if he had coyne and gras, as nature and kind hath ordained for such a beast, he should liue well enough.

found in a wall.

inough. But if ther were but one
man in the world, although he
had all the good that is therein,
yet for want of other he wold die
or his lyfe should be woys then it
be wer not. And the cause is this:
For that thing that kinde hath
ordained for mans sustentance,
without others preparing or al-
tering, then it hath of kynde, ac-
cordeth not to hym. As if a man
haue corne, as it cometh from
the earth, yet it is no meate for
him, vntil it be by mans craft
chaunged into bread. And though
he haue flesh or fysh, yet while it
is raw, and not by mans labour
sodden, rosted, broyled or baken,
it is not fit for mans sustentance.

Euen

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Even so the wooll that the sheepe beareth, must needs by diuers craftes be altered and chaunged, or it be able to cloath any man. And truly one man by himselfe should neuer do al these labours, and therefore saith this Clarke, that it is needefull that some be husbandmē, some men of occupations, some Marchaunts to fetch that that one land wanteth, from an other where it is plenty.

And surely this one thing should be a great cause whievery estate should loue other, and men of one craft should neyther hate nor despise men of an other craft. For one of them is so needefull to another, that oftentimes those crafts that

found in a wall.

that seeme most vnbonest, might
worst bee sorborne. And this I
dare say, that he that is not labo-
ryng in this world, either in stu-
dyng, praying and preaching, as
it behooueth Clergy men for the
health of the people: Or in defen-
ding the causes of the needye, in
fighting against tyrantes and e-
nymes, which is the office of
Knights: Or in labouring on
the earth, as in diuers craftes,
which pertaine to the Labozers,
when the day of reckoning shall
come, that is the end of this lyfe,
right as he lyued here wythout
labour or trauail, so shall he want
there the reward of the penny,
that is the endles ioyes of heauē

And

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And as he was living here after
no state nor order, so shal he then
be put into that place where is
no order, but everlasting bo:ro:
and so:ro:, that is, in hell.

Wherefoze let every man see to
what state god hath called him,
and live therein by labour acco:
ding to his degree. They that be
labouring men or crafts men, do
it truly. If thou be a Seruant or
a bondma, be subiect, and live in
dread to displease thy Maister or
Lord for Christes sake. If thou
be a Marchaunt, deceiue not thy
brother in chaffer ing. If thou be
a Knight or a Lord, defende the
poore and needy man, from such
as would harme him, Thou be:
ing

found in a wall,

ing a Judge or a Justice, go not
to the right hand for favour, nor
to the left hand, to punish any
man for hate. When thou art a
Priest, instruct, praye, and re-
proue. Instruct the ignorant,
praise the obedient, and reprove
the disobedient to God. Whoe
every man ought to labour & tra-
uail after his degree: For when
the evening cometh, that is, the
end of this world, then shall eu-
ery man take reward good or bad,
after as he hath laboured here.

Wherfore the wordes that I
haue taken to entreate vpon, and
to shew much to say in English:
Come, geue a reckoning of thy Bal-
liuie, Chyche the author, of pry, &
louer

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louer of the saluatiō of his people
in p pces of this Gospel enfor
meth euery mā which is his Wat
ly, by the parable of a Watly that
he speaketh of, to ppare himself
to make his answer, and to geue
a reckoning of such goods as he
hath receiued at Gods hand, whe
n day of straighr reckoning shall
come, that is, the day of Iudgement.
And so I, at this tyme, through
the helpe of God, following hym
that is so great a spallier of any
thougt, because I know nothing
that shoulde more draw a man
mans unreasonable heart from
dreadfull reckoning: Insofar as
God permitteth, I wil shew you
how you shal dispose you to auoide
then

found in a wall.

then Gods yre and vengeance,
when ther shall be so hard iudge-
ment, that we shall geue accompt
foz every ydle word that we haue
spoken. For then shal be said vn-
to vs, and we shal haue no power
to go back: Come, geue a reconing
of thy Baillywike.

What for further proces of this
first part of this Vermon, know
you ther be thre baillywikes that
shal be called in this straight rec-
koning. The first shal answer for
himselſe and for other, and they
be Clergimē, that haue the ouer-
sight or cure of mans soule. The
second be temporall lordes that
haue the gouernance of y people.
And the thirde Bailly shal accōpt

25. j.

for

A godly Sermon

fo: himself, o: at least haue much lesse charge the the other, & that is euery Christian man, fo: that he hath receiued of God. And euery one of these shall answer to thre questions.

The first question is, how hast thou entred? The second, How hast thou ruled? The thiro, how hast thou lyued? And if thou can asoyle these thre questions, and discharge thee of them, ther was neuer earthly Lord (without cōparison) that so rewarded his seruants, as thy Lord will reward thee, that is to say, with life and toy everlasting. But on the other syde, if thou now regarding not thine own wealth, take no heed
of

found in a wall,

of this reckoning, if that day take thee sodainly, so that thou passe hence in deadly synne and euill life, and haue not amended (as thou knowest not what shall befall then,) at the tounes that euer were, or euer shalbe, cannot expresse the sorrow & wo that thou shalt euer be in and suffer. Therefore the desyre of so great ioy, and the dread of so great paine (though the loue of God were not in thine hart) should make thee afrayd to syn, for to thincke that thou shalt geue a reckoning of thy baylywike. Therefore as I said, the first question that shalbe proponed to the first Bayly (which is a Prelat or Curat of mens soules) is thus:

B. y.

Now

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How hast thou entred? Friend
how entrest thou hither? Who
brought thee into this Office?
Truth, or Symonie? God, or the
Diuill? Grace, or Money? The
Flesh, or the Spirit? Geue now
thy reckoning if thou can: if thou
cannot, I counsell thee without
delay to learne. For if thou be cal
led thus or it be nyght, and then
for to stande dumme for lacke of
knowledge, and for confusion of
thine own conscience, thou shalt
fal into the sentence that here en
sueth: Bind his hands and feete,
and cast him into utter darknes,
wher is wailing and gnashing of
teeth. Therefore I counsell that
thou aduise thee well, how thou
shalt

found in a wall.

Thalt aunswer to this question,
How hast thou entred: Whether
by calling, or by thine own procu-
ring: For that thou wouldest la-
bour in Gods Gospell, or for that
thou wouldest be richly arayde,
and live easely: Answer to thine
own cōscience now, as thou shalt
or it bee long, aunswer to God.
Thou that hast taken now the
order of Priesthood, whether thou
be a Turat or no, who stirred thee
to take so hie an office vpon thee?
Whether because thou wouldest
live as a Priest ought to do, and
study of Gods law to preach, and
most hartely to pray for the peo-
ple, or for to live a delicious lyfe,
vpon other mens sweate, and thy
selfe

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selfe to labour neuer a whit?

And here might I aske a question: why do men set their Children or Colins so scoole: whether for to get them great aduancements, or to make them the better to know God, & to serue him? Whys their intention men may see openlie, by the sciences they set them to. Why I pray you, do men put their sonnes to the law Ciuill, or to the Kynges court to write letters and wyts, rather then to Philosophy or Diuinity, but because they think that these sciences shal be meanes to make them great men in the worlde: And why be there so few put to learne the word of God, and to be preachers

found in a wall.

Preachers therof, but that there is not such gaynes, as is in the other: And so care they lyttle on both partes for godly lyving.

But certes true it is now that Iohn Chrysostome saith in his. 27 Homely: Parents be lopyng to the bodies of their chyldzen, but their Soules they care not for. They desire theyr welfare in this worlde, but they passe not what they shal suffer in another. Some ordain great fees for them here, but none ordayne them to Godward. The losse of their bodies they wyl soze bewayle, but of the health of their soules they make no reckoning of. If they see them poore or sicke, they sorrow

B. liij. and

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of figh, but though they see them
lynne, they are nothing grieved.
And hereby they shew that they
brought forth their bodies, but
not their soules.

And now to speake agayne of
Priestes, if we take hede truly,
we shall perceiue great abomi-
nations that be scattered in the
Church nowe adayes, amongst
Priests, we shall perceiue I say,
that they come not all into Chri-
stes fold by Christes calling, for
to profit, but by other wayes to
get them worldly wealth. And
this is cause of losing of soules,
and of many errors among the
people. And therfore it is wyte-
ten in the booke of mourning,
where

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where the Prophet Ieremy speaketh thus to God: The enemy hath put his hand to all things to him desirable, for he hath let lawlesse folke enter into thy Sanctuary, of the which thou haddest commaunded that they shuld not enter into thy Church. The enemy is Sathanas, as bys name soundeth, that hath put his hand to all that him liketh. For what syn might the fiend by all his craft or engin haue sowne among men, that is not now adayes vbled? In what plentye is pryde, enuy, wyath, & couetise? When were they so great as they bee now, & so of all other syns? And wherfore thinkest thou? but for

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because there be lawles people
entred into the Temple, that
neither in them selues keepe the
law of God, noꝛ can teach other.
And to al such sayth God by the
Prophet Osee. 4: For that thou
hast put away cūning oꝛ know-
ledge of Gods wyll, I wyll put
thee away, that thou shalt vse no
priesthood to me.

Note, that God and holy scrip-
ture expressely here foꝛbyddeth
men to take the state of Priest-
hood on them, vnesse they haue
knowledge as becometh them.
Thou then that canst neyther
rule thy selfe noꝛ others after the
law of God, beware how thou
wylt answer, foꝛ God at thys
Dye day

found in a wall;

Dreadfull dome shall say to thee:
Come, geue a reckonyng of thy
bailiwike, how hast thou entred:

The second question that eue-
ry Prelate or Curate must an-
swer to, is this: How hast thou
ruled: that is to say, the soules
of the Subiectes, and the goodes
of poore men, geue now thy ac-
compt. First, how hast thou go-
uerned Gods flocke comitted to
thy cure: Whether art thou an
Heard or an hired man, that doth
all for hys bodely hire? As a fa-
ther, or as a Wolfe that eateth
the sheepe, and kepeth them none
day on, whom hast thou turned
from their cursted lyving by thy
denout preaching, and good ex-
ample?

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sample: ~~W~~hō hast thou taught
the law of God that was before
ignozant? Where shall be heard
a greuous accusing of fatherles
chylzen, and a strayght allea-
ging of all the flocks, that thou
hast taken of them thy lpyng
thzough their labour and sweate
and done nothing therefoze, but
let them go astray, wandring for
pasture and water, and none ge-
uen them by thee.

Directly geue thy reckoning
also, how hast thou ruled & spent
the goods of poore men? Howe
shalt thou tremble with horrible
feare then, thinkest thou? Heare
what saint Barnard saith, when
telling Clarkes and Spinners
of

found in a wall.

of the Church: They be in the place of saints (saith he) and they do wickedly, in that they not holding them content with wages that are sufficient to their necessities, but the ouer plus, that the needy should be sustained by, they be not ashamed to wast in the houses of their pride and Lecherie, withholding to them selues wickedly & cursedly that which should be the livinges of poore men, with double wickednes truly they syn. First they do syn, in that they rob other men of their goods. Furthermore, for that they misuse holy thinges in their vanities, and in their wickednes. Every such Bayly therefore

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foze beware, fo2 anon to the last
farthing thou shalt recken & geue
accompt. Thinkest thou the that
thou shalt not be disallowed of
God, fo2 that that thou mispent;
In brynging vp of yong idle fel-
lowes, nourished & taught as it
wer in a scole to blasphemie God
in all maner of pointes of euil li-
uing, in feeding of fat Balfreis of
Hounds and of Hawkes (& if so be,
that is worst of all) on lecherous
wome. Heare what is said of such
They haue lead their daies in va-
nity & in wealth, and in a momēt
they bee gone dylone into hell.
Thinke therfore I rede the, that
thou shalt render straightly the
accompt of thy baitywike.

The

found in a wall.

The third question that thys
Wayly shall aunswer to, is this:
Howe hast thou lyued? What
light of holynes hast thou geuen
and shewed to the people in thy
lyuing? What myrrour hast thou
bene vnto them? How geue thy
reckoning, how hast thou lyued?
As a good shepherd goyng befoze
his flocke with good ensamples,
or as a lewd person? As a man,
or a beast? It is wonder truly to
see how the lyues of Priestes be
chaunged. They be clothed lyke
Lords and Knights, they speake
as vnholysly as any ribauld or
Harlot: as couetously for gaires
doe they procure, as anye Spar-
chants. They ride like Princes,
and

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and all this that thus is spent, is
of poore mens goodes, & Christes
heritage. Wherfore sayth an ho-
ly Doctor, the clay of Egypt is
tough and stincking, and medled
with blood: the flates were hard
to be vndone, for they wer baken
with the fire of couetous, & with
the layre of earth of lustes. In
this point rich men trauayl, and
in this watch they, lying in wait
for poore men. In these trauayle
B:elats that be blynded with to
much shining of riches, & make
them houses lyke Churches in
greatnes, and superfluous abou-
dance of althinges, that with di-
uers paintures colour their cha-
bers, and with diuers silkes and
cloa

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clothings of colours make the
Images gay, but the poore man
for want of clothes beggeth, and
with an empty womb doth cry
at the doore. And shall I say more,
saith this doctor, oft times these
poore men be robbed for to cloth
stocks and stones. Of such spea-
keth the Prophet. Esaye: Who
art thou here? And as how act
thou here? Were thou attoccupy-
ing the place of Peter, of Paule,
of Thomas or of Mattine, but
how? As Judas was among the
Apostles, as Simon Magus a-
mong the Disciples, as a randel
newly quenched, that smoketh
ouer all the house, in steede of a
light lanterne, and as a smoke
C. j. that

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that blindeth mens eyes in steepe
of a cleare fire. If thou contrary
thus the maner of liuing that
Christ and his Disciples left to
Priests, heare what the prophet
Jeremy saith: They haue entred
and they haue had, and haue not
bene obedient: they haue with
falle title or with their false coꝝ-
rupt intencion, had poore mens
goods to their misusing, and they
haue not bene obedient to the
law of God in their own liuing.
Therefore it is written that they
shall haue the hardest dome. A
hard dome or iudgement, for
that they haue misentred: a har-
der iudgement, for that they haue
misruled: the hardest iudgement
for

found in a wall,

for because they haue so curiously
lyued, beyond al other. Wherefore
I counsel thee betimes think how
thou wilt make thy reckoning.

The second Wayly that must
answer for himselfe & for other
is he that hath the rule of any
Realme, Province, Shiere or
Countries, as Kinges, Princes,
Maires, Shiriffes, and Iustices,
and these shal also answer to the
same three questions. The first,
howe hast thou entred into thy
office? Whether to profyt the
people, to destroy falshoode, and
further truth, or for desyre to
obtaine thereby worldye wor-
ship and riches? If thou take such
an office more for thyne owne
C. y. world,

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Worldly profyt, then for to helpe
the common wealth, thou art
none of the perfect members of
the church, but art a tirant, and
it is to be feared least ther be ma-
ny that desyre such estate. Some,
that they may be enhaunced with
ritchies, & some that they might
the rather oppresse such as they
hate, and some be enhaunced in
taking giftes, wherby they spare
to punish those that haue trespass-
sed, and so make them partners
of their synnes, & for bribes they
woke althings. And many such
when they be so high in office,
thinke not that they bee poore
mens sonnes, brethren, and ser-
uants, but thinke themselves
to be

found in a wall.

to be of a higher kinde of nature,
as they be aduanced to worldly
honour, which is but wynde and
vanity. Of whom sayth God by
the Prophet: They haue rayg-
ned, but not by me: They haue
bene Princes, but I know them
not. So was Roboam king Sa-
lomons sonne, when he was first
kyng, aduanced in hys hart,
when the people of Israel came
to hym and sayd: Thy father in
his last daies put vpo vs a great
charge, we desire thee that thou
wouldest make it lighter, and we
wyl serue thee. The kyng asked
councell of the olde wyse men,
which aduised him to answer the
saire, and that shuld be best. But
C.ij. he

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he forsooke these wise men's ceu-
rels, and dyd after childezen that
were his playfellows, and sayd
to the people when they came a-
gaine: My least finger is bigger
then my fathers rydge bone. My
father greued you somwhat, but
I wyll adde moze thereto. The
people hearing this, rebelled a-
gainst him, and tooke them ano-
ther king, and sitthens that time,
came neuer the kingdome whole
againe. Wherfoze it is good for
rulers to take sober counceyl, and
to eschew rare rounders, and al-
waies to haue an eye of loue to
the commons that they rule. For
know they well, be they neuer so
bye, that they shal come before a
higher

found in a wall.

higher iudge to geue a reckning.

The second question is : How hast thou ruled the people, and the office that thou haddest to gouerne ? Thou that hast bene a Iudge in causes of poore me, how hast thou kept this commaundement of God, that thou shalt not take heede to the person of the poore man, to be harder to hym for his pouertye, nor thou shalt not haue respect to the rich mans countenance, to spare or fauour him in wrong for his riches ? O Lord, what abusio[n] is there among officers, of both lawes nowadaies ? If a great man pleadeth with a poore man to haue ought that he holdeth, every officer wil

C.iiij.

be

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be ready to further the ritch mā
all that they may in hys cause,
that he may haue the end that he
desireth. But if a poore mā plea-
deth with a ritch man, then shall
there be so manye delayes, that
though the poore mans right be
open to all the country, for pure
default of spending, he shall be
constrayned to let his cause fall.
Shireffes and Bayliffes wyl res-
turne poore mens wyttes with a
Tarde venit, except they seele mo-
ney in their hands. And yet I
heare say of men, that haue pro-
ued both courtes, that the court
that is called more spiritual chri-
sten, is more cursed. Therfore it
is truly sayd: Giftes they take
out

found in a wall,
out of mens bosomes, to subuert
the wayes of right iudgement.
But in especiall the wordes of
Christ are to be feared, who saith
In what iudgement ye iudge o-
ther, your selfe shall receyue the
same, when ye shal come to geue
account of our bailliwke.

The third question is: How
hast thou lined, thou y iudgest &
punishest other for trespassing? A
great Docto: saith: It behoueth
thee that punishest other men for
their trespasses, to eschew & flee
their vices. For if thy selfe do vn-
lawfully, iudging other, thou con-
demnest thy selfe, sith thou doest
that thing that thou damnest in
other. Paule saith, why teachest
thou

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thou not thy selfe, that teachest
other? Why stealest þy, that tea-
chest other me not to steale? Gre-
gozy sayth: Howe shall that men
take rule of other, that cannot go
befoze them in good living? And
when any man standeth befoze
him in iudgement, he must take
heede befoze what Judge he shall
stand himselfe to take his iudge-
ment after his dedes. But it is to
be feared that many fare as the
two false Judges, that woulde
hane damned to death holy Su-
san, soz that she woulde not cōsent
vnto their lechery. Of the which
it is wrytten, they turned away
theyr eyes, soz that they would
not see heauen, noz haue mind of
right

found in a wall.

right iudgement. And so it fortu-
neth oft, that they which are moze
worthy to be hanged, damne the
that be lesse worthy. As a Clarke
telleth of Socrates the Philoso-
pher, who on a time was deman-
ded why he did laugh? For I see
said he, great theeues leade litle
theeues to hanging. I pray you
whether is he a greater theefe y
taketh away a mans house & his
land from him and his heires for
euermore, or he y for great neede
stealeth a sheepe or a Calfe? And
suppose ye that some tymes we
haue not such Iudges and men
of law that be very extorcioners
and bribers them selues, & iudge
other to death. But I aduise this
that

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that thus iudgest other men, to
remember that thou shalt come
into iudgement, to geue a recko-
ning of thy baylywike.

The thirde Bayly that shall be
called to thys dreadfull doome,
shalbe euery Christian man that
shall reckon to his Lord God for
the goodes that hee hath had of
his. And here I wyll speake but
of the first question, that is, how
hast thou gouerned thee and thy
goodes, and how hast thou entred
here to thy goodes? Beware ye y
haue gotten any goodes wrong-
fully, either taken by extorcion,
by stealth, vsury, or deceypte, wo
shall be to you at thys dreadfull
day. For as S. Austen saith, if he
be

found in a wall.

be cast into the fire, that hath not
geuen of his own goods righte-
ously gotten: wher thinkest thou
shal he be cast, that hath stollen
other mens goods: And if he shal
ben wyth the fiend that hath
not clothed the naked: wher iud-
gest thou shal he ben, that hath
made naked them that were clo-
thed: But as S. Grigoꝝ sayth,
two thynges make men thus to
line by rape of other mens goods,
that is, desire of honoꝝ, and dread
of poverty. And what vengeance
sal leth on this syn of couetousnes
ye maye see by a figure of scrip-
ture. Whē the Angel sayd to the
prophet Zachary: Lift up thine
eyes and se what is that that go-
eth

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eth out. And the Prophet asked,
what is that? When the Angell
sayd, thys is the pot goyng out,
that is the eye of the earth. And
ther was a waight of leade, and
ther was a woman sitting in the
midst of this pot, and the Angell
said this is Impiety, and he toke
her, and cast her into the middle of
the pot, and toke the gobbet of
leade, and cast it into the pots
mouth. And the Prophet lyst vp
his eyne, & saw two women like
Spirits in the ayre, with wings
like vnto liles or Buttocks, and
they caryed vp the pot betwene
heauen and earth. And the Pro-
phet asked the Angell whether
they would cary this pot, and he
sayd

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sayd, into the land of Synnaar.
This pot is couetise: for as a pot
hath a wide open mouth, so coue-
tousnes gapeth euermore after
wordly goods, ritches & honour.
And as the licour in the pot pro-
fiteth not to the pot selfe, but the
that draw and drinke thereof: so
wordly good oft profiteth not the
keeper, but other that come after,
as it is witten: Hee that hath
mony, shal haue no fruit of it. And
this couetise is y^e eye of couetous
men, for they be blind to see how
they should come to heauen. But
to wyne worldly thinges they can
see many waies, like to y^e Owle
and night crows, that better see
by night, then by day. The p^{ar}ce
of

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of leade is the syn of obstination,
the woman sitting in the pot, is
Impiety, as the Angel saith, that
followeth vnrightheousnes and a-
uarice. A man through avarice
doth loose the pitye that they
shoulde haue of the mischief of his
soule, sithens often men lose the
life of theyr soule by deadly syn,
that they commit to get ritches.
And also they lose the pity that
they commit to get ritches. And
also they lose the pity that they
shoulde haue to their bodies, put-
ting themselves to many great
perils and leopards of their bo-
dies both by sea and land and lo-
sith compassion toward other
men, and maketh conetise. This
pot

found in a wall.

pot is stopped with the gobbet of
leade, when impiety is closed
thus by syn of obstination, by con-
uetousnes that it may not go out
of the keepers hart by repentance.
For as Job saith, when he is full
filled, he shalbe stopped. The two
women that bare vp the pot, were
pride and lust of flesh, that in the
scripture be called the two daugh-
ters of the water Leche, crying
Bring, bring, & they had winges.
The first woman which is pride,
hath two wings, the first wing
be graces or giftes spiritual, as
cunning, wisdom, counsell, and
such other, of which gifts mē are
oft proud. The second wing is
bodely graces or gifts, as strength,

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beuty,

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henty, auncetry, with such other,
of which also men were often
proud. The wings of the second
woman be fleshly desires, & they
be gluttony and sloth. Of gluttony
speaketh s. Gregoꝝ, saying:
When the belly is filled, & pricks
of lechery be stirred. Of sloth saith
s. Austen: that Not, while he was
in business, dwelling among the
brewes in Sodome, hee was a
good man: but when he was in
the hill idle, in drunkenness he lay
by his own daughters. And these
women had wings like Giepes
or Buttsches, that wyth crying
hoice go seeking their meate, as
Bartholomeus sayth: Thus fa-
reth the couetousnes and feruent
desire

found in a wall.

Desire of fleshy mē, as witnesseth
saint Austen: The sea saith he, y
ravenous fishes haue some mea-
sure, for when they hunger, they
do rape & eate, but when they be
ful, they spare: Onely y couetous
mā may not be filled o; satisfied,
euer he taketh, and neuer hath he
inough, neither dreadeth he God,
nor shame of mē, neither spareth
father, nether knoweth mother:
with his brother he accordeth not
nor with his friend keepeth truth.
He oppresseth widowes, and hat-
neth motherles children: For-
men he maketh bond, & bringeth
forth false witness. He occupieth
dead mens goods, as though he
never should dye. What madnes

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is this, saith this Doctor, thus to
lose life and grace, & procure the
soules damnation: to win gold,
and lose heauen? And therefore
saith y^e prophet, unhappines shall
compas them round about, tranel
& vnrightheousnes is in the midst
among them. Also Innocentius,
speaking of the harm y^e commeth
of couetousnes, saith: How ma-
ny men hath couetousnes decei-
ued & spilt? For couetousnes of
reward of gifts y^e the king Balac
promised Balaam, he would haue
curst y^e people of God, not with-
standing his own Ase reponed
him in his own conscience, and al
that was in him reponed, & hurt
his foote at a wall. And yet was
be

found in a wall.

he overcome and lead a way with
couetousnes, which enforced him
what he might. Achā was stoned
foz couetousnes made him steale
gold & precious clothes, against
Gods commaundement. Gehesie
was stricken with misery, foz
that he sold Raamans health, &
came by the grace of God. Iu-
das foz couetousnes sold Christ,
and after ward hanged hymselfe.
Ananias and Saphira his wyfe
did dye sodainly, because they de-
nied to p̄eter the price oꝝ summe
of mony that they receiued. Co-
uetise is cause that ritch mē eate
poze men, euen as beastes eate
grasse, keeping it vnder, thys is
dayly seene. Foz if a ritch man

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haue

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haue a field, and in the mydd, or
on the out side a poore man haue
but one acre, or if a ritch mā haue
a whole strate, saue one house,
that some poore brother of hys
oweth, he neuer ceaseth tyll that
he haue gotten it out of the poore
mans hand, either by praying, or
by buying, or by purchasing by
disceyte. Thus sared it by kyng
Achab, that by the procurement
of his false Quene Iesabel, slew
the poore man Naboth, for that
he would not sell hym his vyne-
yard lying by his pallace. Wher-
vpon saith saint Ambrose: How
far wyll ye ritch men stretch out
your couetousnes? Wyl ye dwel
alone vpon the earth, and haue no
poore

found in a wall.

poore man wyth you? Whiche put
you out your fellow in kind, and
challenge to your selfe the posses-
sion of that which kinde & nature
hath made common to all men,
both poore and ritch? The earth
was made common, and wyl ye
ritch men challenge proper right
therin? Nature and kind know-
eth no ritches, for she bryngeth
forth all maner of men poore. For
we be not gotten wth ritch clothes
nor bozne with gold and syluer.
Nature and kynde bryngeth vs
naked into the world, both needy
of meate and drinke. Naked the
earth taketh vs againe, as naked
euen as she brought vs hyther.
She cannot close our possessions

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and

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and riches with vs in the sepulchre. For kinde maketh no difference betwene poore and ritch, neither in comming hither, neither in going hence, all after one maner she bringeth forth, all after one maner closeth she in the grave. Whosoever maketh difference betwene poore and ritch, abide tyll they haue lyen a lyttle space in the grave, and then open and looke among the dead bones who was ritch, & who was poore. Except it bee as thus, that moe clothes be rotten wyth the ritch men, then with the poore. And y endamegeth them that be alieue, and profiteth not them that bee dead. Thus sayth the holy Doctor,
four,

found in a wall.

four, of such extortioners it is
written: other mens fieldes they
reape, and of the vine of him that
hath bene oppressed, they pulch a
way the grapes. They leaue me
naked, & pluck away their clothes
that they haue not wherewith to
couer them from colde. And they
lyft vp this pot (that I spake of
before) betwene heauen & earth,
for couetousnes of men, neyther
hath charity in earth to their bre-
thren, nor to God in heauen, and
they beare this pot into the land
of Synhaar, that is to say, into þ
land of Stentch, þ is hel. For ther
is stentch in stode of swete smel-
ling as Esay sayth. Beware that
þ go not with this pot, nor with
the

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the woman therein, & in any case
take heed that thou marry not
with her, so; then ye must be both
one. This is that lecherous wo-
man and full of fleshy delights,
with whom kinges & Marchants
haue comitted here in earth, and
with her vertues they haue bene
made rich, whose damnation is
written in the booke of the Reue-
lation of S. John by these wordes
In one day shall all her plagues
come on her, death, sorrow & hun-
ger and fire shall burne her. For
stronge is God that will auenge
him on her. The kinges of the earth
that haue done lechery with her,
& haue liued in her delytes, when
they shal see the smoke of her by-
ning,

found in a wall.

ring, shall stand a far of weeping
and wailing, yea crying alas, a-
las, that great city that was clo-
thed with bisse, purple, and bzasel
and ouer gilt with gold and pre-
cious stones & pearle, so, in one
houre al these great ritches shall
be destroyed. Then shal they say
that shalbe damned with her: we
haue erred from the way of truth
and righteousnes, and the light
hath not shined vpon vs, and the
Sunne of vnderstanding hath not
risen to vs: we haue bene wearied
in the way of wickednes & of
lustes, and haue gone the hard
wayes, but the way of God we
knew not. What hath pride pro-
uoked vs: o, the boast of our rit-
ches,

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thes, what hath it brought vnto
vs? All is gone as a shadow of
death, and we can now shewe no
maner of holynes in our kindred.
In our wickednes we be wasted
away. Thinke therfore I coun-
cell thee, that thou shalt geue a
reckoning of thy bayliwike.

Here should be asked how hast
thou gouerned thy wife, thy chil-
dren, and seruauntes? Hast thou
brought them vp after the lawes
of God, and continued them ther-
in, as much as lieth in thy pow-
er? But if thou hast brought them
vp after an other way, or suffred
them to go at theyr own wyll,
think not but thou must giue ac-
compts thereof, when it shall be
sayd,

found in a wall.

sayd: Geue accompt of thy baylfe
wike. But and if thou wilt auoid
al the straight & hard accomptes,
I counsell thee, whatsoeuer thou
be, to fall & cleaue vnto the mercy
& goodnes of God through Christs
merites, with a lynely faith and
repenting hart for thine iniqui-
ties. And now therfore repent of
thy life past, and amende, for if
thou do not, and that in time, who
shall graunt thee pardon, and re-
lease of thy accomptes?

The second part of this Sermon.
In this second part wyth the
helpe of God, I wyll shew first
who shall call vs to this recko-
ning. Secondly befoze whom we
shall reckon: And finally what
punish-

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punishment shal be to them that
be found false servants and wicke
ked, and what reward shalbe ge
uen to them that be found sayth
ful and true. For the first ye shal
know that there bee two iudge
mentes, the first anon after the
departing of the body and soule,
whych is a particuler doome,
whereof Luke speaketh in hys
Gospell. The second doome shall
be anon after the generall resur
rection, and that shall be vniuer
sall, and of this speaketh S. Pa
thru. To the first shall euerye
man be called one after another,
as the world passeth. To the se
cond shall we come altogether in
the twinkling of an eye. To the
first,

found in a wall.

first, men shall be called by three
Somners or Wargeants, the first
is Sicknes, the second Age, the
third Death. The first warneth,
the second threatneth, & the third
taketh. This is a kyndly order,
but somtyme it falleth unkindly.
For some dye, that neuer wyll
what was Sicknes nor Age, as
chilozen that be sodaynly slayne.
And some, yea and the most part
now adaies that dye, depart be-
fore their pure and naturall age
of death. Therefore I say, that
the first that catcheth vs to thys
especiall iudgement, is sicknes,
that followeth all mankynde, so
that euery man hath it. And ther
is double sicknes that some men
haue,

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haue, but not al, yet the first sick-
nes is double, for some is within
in the mydd of the soule, & some
is without in the feeblenes of the
body, that needes must be destroi-
ed, who in continuance of tyme
himselfe is cause of corruption,
as the Philosopher sayth, & there
is feeblenes in sickness. Now may
a man see hereby, that though a
man shut out of his house, that is
his hart, all maner of worldly &
fleshy thoughtes, yet for all that
euer he can doo, he shall scantly
suffice to think onely on God the
space of a Pater noster while, but
som other thought of things that
be passing, entreth into the soule,
and by a weeth her from the con-
templation

found in a wall,

temptation. But O god God,
what a sickness is this, and heavy
burthen upon the sons of Adame
That on the soule murther of the
world we can think long enough,
but on the Lord whom the soule
should haue most delectation by,
we cannot thinke not so little a
space, but that the cockle wyl en-
ter among the wheate. Of this
sickness spake S. Paule when he
sayd, I see an other law in my
membets, rebelling against the
law of my spirit, and taking me
to the law of sinne. So that it fa-
reth by vs as it doth by a man
that woulde looke stedfastly a-
gainst the Sunne, and cannot en-
dure long for nothing, and yet
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C. 1. for

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For no default that is in the Sun,
for it is most cleare in it selfe, and
so by reason should be best scene,
but it is for the feeblenes of mens
eyes. Right so sitthens Adam our
first father was put out of Para-
dise, all his offspring haue bene
thus sicke, as the Prophet saith:
Our fathers haue eaten a bitter
grape, and the teeth of their chil-
dren be set on edge: The second
sickness, that is common to all
mankind commeth of feeblenes
of body, as hunger, thirst, colde,
heate, sorrow, wearines, and ma-
ny other, as Job saith: A man
that is borne of a woman, lining
a litle time, is filled with many
miseries. But ther be other sick-
nesses

found in a wall.

nesses that come to some, but not to all, as Lepre, Balsy, feners, dropsies, blindnes, and many other, as it is sayd to the people of Israel in scripture: But if thou keepe not the commaundements that be witten in the booke of life, I shal increase thy sorowes, and the sicknes of thy laide, great sicknes and long abiding. And ye shal vnderstand that God sendeth such sicknes other while to good men, and sometimes to theyr wyes. To good men God doth it for two causes: and that I say of sicknes, I would to be vnderstand of all manner of tribulation. The first cause for y they shuld euer know that they haue no perfection of the selfe,

E.g. selfe,

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selfe, but of God onely, and to encrease meekenes. Of this sayth Paule: Least the greatnes of reuelation lyft as extoll me vp into pride, to me is geuen the pricke of my flesh, the Angell of Sathanas to smite mee on the necke, whereof I haue thise prayed God that it should go from me: And he answered me, my grace is sufficient. For vertue is fulfilled in sickness, whereof thus saith the glose: The fiend asking Job, to be tempted, was heard, & not the Apostle asking his temptation to be remoued: God heard him y should be dapped, and he heard not him that he would saue. For oft the syck man asketh many things

found in a wall.

things of the Lech that he wyll
not giue him, and that is for to
make him whole of sicknes. Als
so God sendeth Saintes often
times sicknes and persecution, to
geue vs sinfull wretches ensam-
ple of patience. For if he should
suffer his saints to haue such tri-
bulation in this world, and they
thanke him therefore, much more
we wretches, that God hath sent
to, not a hundred part of their sor-
row, should beare it meekely, if
thens we haue deserved a thou-
sand times so much as they haue.
Wherefore as we reade of To-
bi, that on a day as he was weary
of burying of poore men, & which
should els haue bene vnburied,

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and

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and haue beene eaten of Houndes
and fowles, as the carrens of o-
ther vnreasonable beastes, as he
for wearines was layd to rest
(thorow the sufferance of God)
the Swallowes that byed aboue
in the house, made ordure which
fell on his eyes, whereby he was
ed blind. This is wrytten that
God suffered this temptation to
come to him for an ensample of
paciencie to all them that came
after. And so was also the temp-
tacion of holy Job. And though
Joby from his childhood ener
more did feare God, and kept his
commandments, yet was he
not agreued against God, though
that mischeneous blindnes fell to
hym,

found in a wall.

hym, but vnmoveably dwelt in
the dread of God, thanking hym
all the daies of his life. No here
scripture expressely saith that God
suffered thys holy man to haue
that sicknes, to geue other that
come after him an ensample of
patience. And also some tyme
God sendeth sicknes and tribula-
tion to wicked men, and that for
two causes. Fyrst for that they
should dread God, & leaue their
syn, as it is wrytten: Their sick-
nes was multiplied, and after
they hasted to Godward. For we
see often, men in sickness know
their God, that neuer would haue
turned to him whyle they were
whole. Also God sendeth them

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Sick.

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Sicknes often, to agast other me,
least they should follow their syn.
As the sycknes of King Antio-
chus, whom God smot with such
a plague, that woymes crawled out
of his body, he being alive. And
the stinck was so lothsome, that
his friendes were weary there-
with, and might not suffer it: yea
at length hee myght not abide
hys own stinck, and then began
hee to know himselfe and sayd:
It is ryghtfull to be subiect vnto
God, & a mortall man not to hold
hym equall with God. And the
Koye sayth hee asked mercy of
God, & made a vow to him, that
he would make the City of Jeru-
salem free, and the Jewes as free
as

found in a wall.

as the me of Athens, and that he
would honour Gods temple with
pzerious stay, and multiply the
holy vessels, and finde of his own
lands the costs and expences per-
taining to the sacrifice, & that he
would become a Jew, & go ouer
al the land, pzeaching gods law.
And yet God gaue him no mercy
as hee desired, for neyther was
ther in him contrition no; repen-
tance that spzong of sayth, but of
odious paine. For what was in
hym to forsake hys wickednes,
when he was vnable to do good
or euyl? And by this vengeance
that God tooke on this king, men
may see what is to be disobedient
to God. Also it is to bee taken
hede,

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härde, that when sicknes cometh,
euer it sheweth that the adiation
is mortal, and that he shal nedes
dye, and though he may escape
this sickness, yet can he not es-
chew death, and so he must nedes
come to the reckoning.

The second Sommer that shall
call to thys peculiar iudgement,
is Age and feblenes, whose pro-
perty is, although he stary wyth
thee, he wyl not leave thee, tyl he
haue brought thee to y third, that
is Death. But there be many,
though they haue thys Sommer
with them, yet they take no heed.
We seeth howe his head boareth,
hys backe crouketh, hys breath
fincketh, his teeth fallē, hys sight
fayles,

found in a wall.

sayles, his face riuely, hys eares
were heauy to heare, what mea-
neth all this, but that Age somo-
neth that to the doome. But what
more madnes can be, then a man
beyng called and drawen to so
dreadful a reckoning, where ex-
cept he answer well, he forsay-
teth both body and soule to dam-
nation for ever, if he see a lyttle
mirth by the way, he thinketh so
much thereon, that he forgetteth
who draweth hym. So doth he
that is stricken in age, who hath
so great pleasure in this worldes
wealth, that he forgetteth whe-
ther he is going. Therfore sayth
a holy Doctor, that amongst all
the abuses of the world, most is of

A godly Sermon

an old man that is obstinate, for
he thinketh not of his out goyng
of this world, no; yet of his pas-
sing into the life to come. He hear-
eth thre messengers of death,
but he beleneth them not, and the
cause is, for the thre fold cord
that such an old mā is bound w,
is hard to breake. This cord is
custome of sin y is of thre plites,
which be these, iole thoughtes,
vnhonest spech, & wicked deedes.
The which if they grow in a man
from his childhood vnto mans
age, they make a thre fold cord to
bind the old man in custome of
sin. Wherefore saith Esay breake
the bonds of synne. Thinke ther-
fore whosoeuer thou be that art
thus

found in a wall.

thus somoned, thou canst not escape, but that thou must make thy reckoning.

The third Commento this reckoning is death, and his condiciō is this, come he first, or come he last, he spareth neither poore nor ritch, aged nor young, nor he feareth no threathning, he regardeth no pzater nor gift, nor graunteth any respite, but without delay he bringeth forth man to iudgement. Wherefore saith S. Austen, well ought euery man to dread the day of death. For in what state soeuer mans last day findeth hym, when he goeth out of this world, in the same state it bringeth him to his iudgement. Wherefore saith
the

A godly Sermon

the wise man, sonne think on thy
last day, and thou shalt neuer
synne. Now remember that thou
shalt reckon for thy bayly wike.

I say also that ther shal be ano-
ther daye of iudgement, to the
which al men shal come together
in the twinkling of an eye, & this
shal be vniuersall. And like as to
the other euery man shal be cal-
led by these thre Sonners, so to
this iudgement al the world shal
be called w thre generall Son-
ners, and right as the other thre
Messengers shew a mans end, so
do these Messengers tell the ende
of the worlde. The first is the
worldes sickness, the second is his
age and feblenes, and the third is
his

found in a wall.

his end. The sickness of the world
thou shalt know by charity war-
ring cold, and by age & feeblenes
thou shalt know by tokens fulfil-
led, and his end thou shalt know
by Antichristes pursuing.

First I sayd thou shalt knowe
the worldes sickness by charitye
warryng cold. Clarke that doo
write on natural things, say that
the body is sicke, when that hys
kindly heate is to little, or when
it is to much. When sithe we vn-
derstand as thus, that all men is
as one bodye, whose kyndly and
natural heate is charity, that is,
loue to God, & loue to thy neygh-
bour, vnnatural or vnkindly heat
is lustfyl loue to other creatures.

When

A godly Sermon

When therefore thou fellest that
the loue of men to Godward, and
to their neighbours is cold, litle,
and faint, and the loue of worldly
things and lustes of the fleshy is
great and seruent, then know
thou wel that vnkindely heate is
to great, and kindly heate is to
litle. What this is a knowledge
of this sycknes, I may proue by
Christes authority: for he him
selfe gaue this as a signe draw-
ing to the end of the world, for
that wickednes shall be plente-
ous, charity shal waxe cold. Ther-
fore when thou fellest charity thus
litle set by of the world, and wic-
kednes encrease because worldly
things be most set by and lo-
ued,

found in a wall.

ned, know well, that the world
and his wealth passeth, and that
this Sommer is come. And thus
saith S. Paule: wot thou wel that
in the last daies shall come per-
lous times, and there shalbe men
louing them selues, that is to say
their bodies, and althings belong-
ing thereto, couetousnes borne
vp with pride, vnoberient to fa-
ther and mother, felowes with-
out affection, without peace, bla-
mers, incontinent, vnmilde, with-
out benignity, traittors, rebels,
swelling, louers of lust more
then of God, hauing a likenes of
pity, more then the vertue therof
& these see thou. When thou seest
the people of such fashion, know

J. J. thou

A godly Sermon

thou well that the first Sommer
warneth all the world, y^e the day
of reckoning draweth toward.

The second Sommer that shall
warne al the world, is the age of
the world and his feeblenes, and
sheweth tokens fulfilled, but I
know well that we be not suffi-
cient to know the times y^e the fa-
ther hath put in his own power,
to shew certainly y^e day, the yere,
or the houre of iudgement. This
knowledge was hid from the ve-
ry Apostles of Christ, and also fro
Christs manhood, as to shew it to
us: neuertheles we may by au-
thority of scriptures, with reasons
and expositions of holy men, well
and openly shew that this day of
wzath

found in a wall.

W^hath is nye, Least any man say
in his hart, as it is w^ritten of the
foolish Bailly, that saith: My Lord
doth tary to come to iudgement,
and vpon hope thereof he taketh
vpon him to beate his felow ser-
uants, and to eate and drinke, and
be dronken. I shall shew you that
this day is at hand, but how nye
I cannot say, noz will not. For if
Paul sayd, a thousand three hun-
dred yeare and moze past, we be
those on whom the endes of the
worlde be come: much moze may
we say the same, that be so much
nearer the ende then he was. Also
S. John Chrysostome saith: Thou
seest darkenes ouer all, and why
doutest thou that the day is at an

120

J. y.

end?

A godly Sermon

end? First on the valleis is darknes, when the day draweth downward. When therefore thou seest the valleis darke, why doubttest thou whether it be nere night or no? But if thou see the sun so low, that darknes be vpon the hyls, thou wilt say doubtles that it is night. Right so if thou see in the Tuler men, that darknes of syn begynneth to haue the mastery, it is a token that the world endeth. But when thou seest Priests that be put in the top or saffrancy of spiritual dignity, that shuld be as hyls among the common people in perfit living, y darknes of syn hath got the vpperhand of them, who douteth but that the world
is at

found in a wall.

is at an end? Also Abbot Joachim
in the expositiō of Jeremy saith,
that from the yeare of our Lord
M.C.C.C. all times be to be sus-
pected to me, and we be past this
suspect tyme nigh .CC. yeares.
And mayde Aldeger, in þe booke of
her prophecies, in the third part
the .x. vision and, by chap. moneth
this reason: Right as in by thou-
sand yeres the world shall passe,
and as in the first day man was
made and foirmed, so in fire thou-
sand yeres he was brought again
and reformed, and as in the se-
venth day the worlde was full
made, and God rested of his wor-
king, so in the seuē thousand yere
the number of them that shalbe
I. ij. saved

A godly Sermon

Tained, shalbe fulfilled, and then
shall the Saintes wholly rest in
body and soule. If then it be so as
this Saide sayth, that seven
thousand yeares in passing of the
world accoꝝd to the seven daies in
making of it, let vs see what it
wanteth that these seven thou-
sand yeares be not fulfilled. For
if we number the yeares from
the Nativity of Christ, to the
yeares from the beginning of the
world, following the minde of
Augusten, Bede, Origene, and the
perfectest doctors treating on this
matter, it is passed now almost
six thousand and six hundred
yeres, as it is open in a booke cal-
led Speculum iudiciale. So it fol-
loweth

found in a wall.

lo weeth that this last day is more
then halfe gone, if we shall geue
credence to this Maidens reason.
But if we leane to the Gospel of
Mathew, we shall finde that the
Disciples of Christ asked three
questions. First what time the
City of Ierusalem should be de-
stroied. The second, what tokens
were of his comming to iudge-
ment, and the third what signe
should be of the end of the world.
And Christ gaue no certayne
tyme of these things when they
should fall, but he gaue them to-
kens, by the which they might
know when they drew neare.

To the first question of the de-
struction of Ierusalem, he sayd:

ff. iij.

When

A godly Sermon

When the Romanes come to be-
siege the City, then sone after it
shall be destroyed. And as to the
second and third hee gaue them
many signes, as were these: that
realme shal rise against realme,
and people against people, & that
ther shoulde be pestilence & earth-
quakes, the which we haue sene
in our daies. But the last token
that he gaue was this: When
ye see the abominatio[n] of holynes
spoken of by Daniel, standing in
the Sanctuary, then who so rea-
deth, let him vnderstand. Upon
which text argueth a Doctor in a
booke that he maketh of the end
of the world: If the words of Da-
niel haue autority (as God sayth
they

found in a wall.

they haue) the it suffiseth to number the yeres of the world, to take that Daniel hath witten. Now Daniell in the. vii. chapter, speaking of this abomination, signifieth thereby the ceasing of the holyness of the Jewes, the which fel, when by Titus and Vespasian Ierusalem was destroyed, and the people of Jewes were disperced in al the world. And this abomination as Doctors say, shalbe in the great Antichristes daies, a thousand, two hundred, & ninty daies. Now proueth this Doctor that a day must be taken for a yere both by authority of scripture in the same place, and in other, and also by reason. And so it is thought to this
Clarke,

A godly Sermon

Clarke, that the greatest member
of Antichrist shall come and ap-
peare moze in the. xliij. hundredth
yeare from the birth of Christ,
then anye time els befoze, which
number of yeres is now fulfilled,
not fully. xij. yeres wanting. And
this reason put not I as to shew
any certain time of his comming,
seing I haue not the knowledge,
but to shewe that he is nye, but
how nye I know not. But take
we heede to the fourth part of the
seconde vision of S. John, in the
booke of Reuelations, in the which
vnder the opening of. viij. seales
is declared the state of the church
from the time of Christ, to the end
of the world. The opening of the
four

found in a wall.

four first seales shew the state of
the church frō the tyme of Christ,
to the time of Antichrists appea-
ring; and his foregoers, & which
is shewed in the openyng of the
other thre seales.

The opening of the first seale
tellethe the state of the Church in
the time of & preaching of Christ
and hys Apostels. For then the
first beast that was a Lyon, gaue
his voyce, which betokened the
Preachers of Christes Resurrec-
tion, and his Ascention. For then
went out a white horse, and he
that sat vpon hym had a bow in
his hand, and he went forth ouer-
comming to overcome. By this
white horse we vnderstand the
cleane

A godly Sermon

cleane lyfe and conuersation that those preachers had, and by their baw their true preaching, pricking sorrow and repentaunce in mens harts for their syns without flattering. They went out of Jewry that they came off, wyning and ouercomming some of the Jewes, and made them to leaue the trust that they had in the old law, and to beleue in Iesus Christ, and to folow his teaching, and they went out to ouercome the Waynims, shewing to them that their Images were no Gods, but mans worke, vnmighty to saue them selues or any other, drawing them to the beliefe of Iesu Christ God and man.

found in a wall.

In the opening of the second
seale there cryed a Calfe, which
was a beast wont to be slain and
offered to God in the old law.
This sheweth the state of the
church in the time of Martyrs,
that for their stedfast preaching
of Gods true worde, shed their
bloud, and that is betokened by
the red hoys that went out at the
opening of this seale, and this e-
state began at Nero the cursed
Emperour, & endured to the time
of Constantine the great that en-
dowed the Church. For in thys
time many of Christes servants,
& namely the leaders of Christs
flock, were slaine, and of. xxiij. Bi-
shops of Rome, y were betwene
Peter

A godly Sermon

Peter and Siluester the first, I
reade but of .iij. but that they
were Martyrs for the law of
Christ. And also in the tyme of
Dioclesian the Emperour, the
persecutiō of Christian men was
so great, that in .xxx. daies were
slain .xxx. thousand men and wo-
men in diuers countries, for the
law of God. The opening of the
third seale telleth the state of the
Church in tyme of heretickes,
that is figured by the blacke
horse, for false vnderstanding of
scripture: For then cryed the
third beast that is a Man, for at
that time was it needefull for to
preach the mystery of Christs in-
carnation and passion, against
the

found in a wall.

the heretikes that take awyffe
these pointes : how Chriſt took
very mankind of Mary, he being
God as he was befoze, and bys
mother being Maide befoze and
after.

The opening of the fourth ſeale
telleth the ſtate of the Church
in the time of hypocrites, that be
tokened by the pale horſe, that
be ſygnies of penance wythout
faith, to blinde the people, and he
that ſat vpon this horſe, his name
was Death : for they ſlay godly
them that they leade and teach to
God by other waies then by Chriſt,
and hell ſolloweth them, for hell
receiveth thoſe that theſe men de-
ceiue. At that time ſhal it be neede
that

A godly Sermon

that the fourth beast that is the Eagle, flieth hyest of all fowles, make his cry to raise up the Gospel, and to praise Gods law aboue all other, least mens wits and their traditions treade down and ouer grow the law of God, by enforcing of these hypocrites. And this is the last estate that is or shalbe in the Church before the coming of the great Antichrist.

The opening of the fyft seale sheweth the state of the Church that then shall follow, and the desires that the followers of Gods law shall haue, after the ende of this world, to be deliuered of this wo. The opening of the syxte seale telleth the state of þ church
in

found in a wall.

in Antichrists time, which estate
ye may know to be, when ye see
fulfilled that S. John prophesied
to fall in the opening of this seale.
wher he sayth: After this I saw
foure Angels standing vpon. iij.
corners of the earth, holding the
foure windes, that they blow not
vpon the earth, vpon the sea, nor
vpon the trees. The four Angels
be the number of all the Deuyls
ministers, that in those dayes to
do their Maisters pleasure, shall
stop the foure wyndes (which be
the four Gospels) to be preached,
and shall let the breath of the ho-
ly Ghost to fall vpon men, that
they might mourne for their syn
to amend their lyfe, and also vpon
them

W. J.

them

A godly Sermon

them that would encrease in vertue, and vpon perfect men. What after this is to come, but that the mystery of the seventh seale be shewed, that he come in his own person, whom Iesu Christ shall sea with the breath of his mouth, when the fiend shall shew the utmost persecution that he and his seruantes can do to Christs subiects, and that shall be the third warning that the world shall haue to come to this last iudgement? In all this matter I haue said nothing of my selfe, but of other doctors that be approued.

I sayd also in my second principal part, that it was to be known befoze what Judge we must reckon,

found in a wall.

ken, that is, God himselfe, he that
seeth all our deedes, and all our
thoughtes from the beginning of
our life to the ende, and he shall
shewe there the hyd things of our
harts, opening to al the world the
righteousnes of his iudgement,
so that by the power of God euery
mans deedes shall be shewed to al
the world. And so it seemeth by
the words of S. John in the Apo-
calips, where he did see dead men
great and litle, standing to the fi-
gure of the thzone. And booke
were opened, and another booke
was opened that was of life, and
dead men were iudged after the
things that were witten in these
bookes after their own doinges.

A godly Sermon

These booke be mens consciences that now be closed, but then shall be opened to all the world to reade therein, both their deedes and thoughtes. And the booke of lyfe is Christs liuing and doctrine, that is byd now to them that shall be dampned thow theyr owne malice, that counceyl men to folow the world, rather the God. In the first booke shal be wrytten all that we haue done, in the other al that we should haue done. And then shall dead men be iudged after those thinges that be wrytten in the bookes. And if the deedes that we haue done, that be wrytten in the bookes of our consciences be according to the booke of Christs

teas

found in a wall.

teaching and lining, the which is the booke of life, we shalbe saued, or els we shall be damned, for the iudgements shalbe genen after our woorkes. Loke therfore now what is wrytten in the booke of thy conscience while thou art here, and if thou find any thing contrary to Chyistes lyfe and teaching, scrape it out with the knife of repentance, & wryte it better, euer more thinking y^e thou shalt geue a reckoning of thy bailiwike.

Also I sayd principally that it were good to know what reward shall then be giuen to the wise seruantes and good, and what to false and wicked seruants, wherupon it is wrytten that the Lord

C.ij.

Jesus

A godly Sermon

Jesus Christ shall come to iudgement here into this world, in the same body that he toke of Mary the virgin, hauing thereon the woundes that he suffered for our redemption. And all that euer shall be saued, taking againe their bodies, cleauing to their head Christ, shall be rauished meeting him in the ayre (as Saint Paule saith) and they that shall be damned lying vpon the earth, as in a tunne of wyne the dregges being beneath, and the cleare wine boueth aboue. When shall Christ aske accompt of the deedes of mercy, reprobuing false Christen men, for leaving them vndone, rehearsing the same, and other paines that

found in a wall,

that his true seruantes haue suffered in folowing him. Then shal those false seruantes go with the diuill, whom they haue serued in the earth, swalowing the into the endles fire. But the rightfull men shal go into euerlasting life. The shalbe fulfilled that is wrytten in the booke of prouities: Wo, wo, wo, shal be vnto them that dwell on earth, wo to the Paimim that gaue that woꝛship to dead Images wrought wyth mans hand, and to other creatures, that he should haue geuen to God that made him. Wo to the Jewe that trusteth so much to the old law, then shal he see the sonne of Mary iudging the world, whom he de-

C. iij.

spiled

A godly Sermon-
typled and crucified. Vnto the
false Chyrtten man that knew the
wyll of God, and fulfilled it not.
Also vnto thalbe for the synne of
thought to thee, that hast shut out
of thi hart the meane of God, that
is minde of his passion, holy con-
templation of his goodnes, and
memozy of hys benefytes and
thanks therfore. And hast also ex-
cluded meekenes, pity, gentlenes.
et. and hast made thy hart a house
for swine, and a den of thæues,
by vncleane thoughtes and de-
lites. As thou here hast shut God
out of thy hart, so shall he shut thee
out of heauen. Thou hast harbou-
red the company of the fend, and
therfore with him in hell thou
shalt

found in a wall.

Thalt euer abide. Who also thall be
foz thy syn of speeche, foz that thou
coudest not open thy mouth foz
soule and stinking syn, to praise
God in the felowship of saintes.
Thou hast used thy spech vnho-
nestly, with cursing, fraud, deceit
lying, sozswearing, scorning and
backbiting. Fo: comely praising
is not in the mouth of synners, in
which if thou hadst kept thy
mouth cleane, thou shouldest haue
song in heauen, in the felowship
of Angels, this blessed song: Sanc-
tus, sanctus, sanctus, dominus deus
omnipotens, that is, Holy, holy,
holy art thou Lord God almighty.
Fo we crying and weeping
thou shalt in the company of De-
uils

A godly Sermon

milis cry: Ve, ve, ve, quante sunt tenebre, that is: Wo, wo, wo, how great is this darknes: Wo also shall be for the synne of woozkes: thou hast bene proud, thy pride as Clay sayth, shall be drawn with thee into hell. Thou hast bene bent with enuy of the deuy, enuy entred into the world, & they shall follow hym that be on his syde, as Salomon sayth. O thou hast bene stirred with wrath, and every man that beareth wrath to his brother, is guilty of iudgement as Christ sayth in the Gospell of Mathew, O thou hast bene slow to good dedes, and therefore disease shall come to thee as to a wayfaring man, and thy power shall be

found in a wall.

be as an vnarmed man, sayth the booke of Proverbes. Or if thou hast bene lecherous, a glutton, or a couetous mā, know saith Paul that neither aduouterer, nor vncleane person, that is a glutton or a couetous person shal euer haue entrance in the kingdom of heauen, but fire and brimstone, and the spirit of tempests, that is the fiend of hell shalbe part of their paine, as it is wrytten in the Psalter. When these damned men be in this wo, they shall sing this ruefull song, wrytten in the booke of mourning: The ioy of our harts is gon, our mirth is turned to wo and sozrow, the crownes of our head is fall from vs. Alas for the
syn

A godly Sermon

syn that we haue done. But ioy,
ioy and ioy shalbe vnto them that
be saued. Ioy in God, ioy among
themselves, and ioy in other that
be saued, then are they happy. Oh
how happy are they, for that their
trauels be finished thorow Christ
which brought them to so graci-
ous an end. When are they happy
for that they be escaped the perils
of this woꝛld, and the paine of
hell. But happy are they for
the endles blis that they
haue in the syght of

God. Cui sit honor

et gloria in secu-

la seculorum,

Amen.

(4)

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